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May 10, 1955

The LUTHERAN WITNESS

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

THE NEW HIGHWAY MARKER

The new Lutheran Church Highway Marker featured on the cover of the March 1 LUTHERAN WITNESS is beautiful. One thing is missing, however, the words "Missouri Synod." Surely we are not ashamed of it. MRS. ARTHUR LIETZ

Miami Springs, Fla.

Could our Publishing House some time put out a sign that would help us travelers find our own churches without making special inquiries?

Yale, S. Dak. WILLARD E. KOCH

Could you perhaps help to correct this sign by asking our churches to add the words "Missouri Synod" and "Church of the Lutheran Hour" on their new markers?

Milwaukee, Wis. AD. KRUEGER

NOTE: Because some congregations wanted the highway marker without the name of the Missouri Synod and some wanted it included, the committee appointed to select the design decided to make the markers available both ways. The present marker may be ordered with or without the words "The Lutheran Church — Missouri Synod" at no extra charge. — THE COMMITTEE.

IN CLASS

The February 15 WITNESS is especially good. The "Mission Call," reporting on the opportunities, successes, and difficulties of bringing the Gospel to all nations, must warm the hearts of all readers.

I try to take the WITNESS and other church papers into my classes at least once a semester, calling attention to something pertinent to the class discussion at the time and urging my students to read these periodicals in the Reading Room, thus keeping in touch with the events in the church and in the world while pursuing their studies. Thus in my course "The Christian Life According to First Corinthians" I used the news item of the president of Georgetown College urging that the loyalty of church members be "de-personalized" from loyalty to the pastor's person to loyalty to the church and its work. The class was discussing the dissensions in the congregation: "I am of Paul," "I am of Apollos," etc.

Valparaiso, Ind. CARL A. GIESELER

"DECORUM NOTES"

I have carefully read "Decorum Notes" in the February 1 WITNESS and the comments in the March 1 issue.

I enjoyed reading this hard-hitting masterpiece and was wondering what the reaction would be. The article is pointed, and every word is the naked truth. It calls attention to an unchurchly, frivolous practice. No one will dispute the effect of a friendly handshake and smile from a fellow member. . . . It is entirely wrong to assume that the idea is to tell people they should not talk to each other when coming out of church. That is not the intent of the article nor is that idea endorsed.

Winneconne, Wis. MARTIN WELLER

FROM VOTING MEMBERS

At the regular meeting of the voting body held March 22, 1955, it was

Resolved, That we, the voting members of St. Paul's Evangelical Lutheran Church of Tremont, extend to the Editors of the LUTHERAN WITNESS our thanks and appreciation for their efforts in maintaining the high standards of Christ-centered articles and general theme of the WITNESS. We also consider it a privilege that our President so ably keeps us informed with his biweekly reports.

It is our earnest prayer that the Lord of the church continue to bless and direct the efforts of the Editorial Staff of the WITNESS.

THE VOTING BODY
ST. PAUL'S EV. LUTHERAN CHURCH
WILLIAM H. FRANKLE, *Secretary*

New York, N. Y.

A MOTHER'S LOVE

The love of God is great and good,
Nor can its depth be understood,
Whereby He sent His only Son
And through His blood redemption won
For sinners who had gone astray
And left their God in ev'ry way.
Such love can nowhere else be found
As that which us to God has bound.

But God in mother love has given
A semblance of that love of Heaven.
The love for each and every child
In Christian mothers' hearts so mild
Exceeds the call of earthly care
And makes each hour a time of prayer
That for the Lord she'll keep her own
Until her task in life is done.

What can repay for childhood years,
For all a mother's toil and tears,
For homes where Christ the Lord is found
And prayers our daily lives surround?
To God who blesses rich and poor
With gifts from His abundant store
Let heartfelt thanks ascend above
From all who've known a mother's love!

Livermore, Iowa O. WM. LUECKE

ASCENSION

(PSALM 24)

The gates of heaven opened wide
The Conqueror to greet,
The Son of God, with wounded side
And nail-pierced hands and feet!

While angel hosts acclaim Him King
Of glory, strong in might,
His praises ransomed sinners sing
Unto their Lord's delight.

The Lamb, Himself our great Hig
Entered the holiest place
With His own blood nor ever c
To grant His saving grace.

There He for sinners intercedes
(Yea, there He pleads for m
Forgives our sins, fills all our r
That we His own might be.

What joy and comfort 'tis to k
That Jesus ever lives!
That unto trusting hearts below
Mercy He ever gives.

Lord, how can I, unclean, defiled
Enter Thy holy hill?
Yet I am Thine, the Father's chi
According to Thy will.

Mine eyes would steadfast look t
While serving here below
Until Thy love eternally
With nobler praise I'll show!

Pittsburgh, Pa. EDITH E. FI

THE COVER

The Ascension, one of the well-paintings of Hans von Kulmb reproduced with the permission Metropolitan Museum of Art, Nev City.

Von Kulmbach (ca. 1476—1522), real name was Hans Suess, was man painter and engraver, prob student of Duerer. From 1514 to 1 was court painter in Cracow. In N berg, where he also worked, he p the altar predella for the Chu St. Lorenz and his masterpiece, th cher altar, for the Church of St. S Both buildings were damaged World War II, but not complete stroyed.

The Lutheran Witnes

Official Organ of
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"Taken Up . . . into Heaven"

By F. A. GUMZ, Student Pastor, Toronto, Ontario, Canada

bove the altar in my home church is a painting which I shall never forget. I can see it as I did Sunday after Sunday ng the days of my childhood and th. Prominent in the picture is is, surrounded with a glow of y, He is rising upward to the sky. nail-scarred hands are out-tched in a gesture of benediction, e His disciples watch with a long-look in their eyes which seems to "If only we could go along!"

The scene is an event in the life esus which constitutes a deep, du-e anchor of our faith: our Lord's ension into heaven.

Our Lord's Farewell

After His resurrection, Jesus wed Himself repeatedly to His dis-es. For forty days He went about laying the evidence of His resur-tion and removing all doubt about rom the hearts of His adherents. That done, the whole purpose of visible presence was accom-hed. He had taken the burden of world's sin upon Himself and ne its punishment. He had saved lost and proved it by His triumph r the grave. He had demonstrated victory. It was time now for Him return to the majesty He had left. He led His small band of believers of Jerusalem, past the Garden of thsemane, to the Mount of Olives r the village of Bethany. There spoke His last words of farewell. en He was lifted up and was gone. It was a sad moment when the ud took Him from the view of His ciples. Yet they were not despond-t, and their sorrow became joy en two angels appeared saying, his same Jesus which is taken up m you into heaven shall so come like manner as ye have seen Him into heaven."

His Ascension a Precession

Our Lord's departure was not a sertion, but a precession. Before e Children of Israel entered the omised Land, reconnaissance scouts re sent ahead. When an army unit about to be transferred, an advance helon moves into the new location st to get things ready. So Jesus nt before to prepare a place for us. In one sense a place was already epared. Heaven was created be-re Christ's ascension. And it was together beautiful. Evil was absent, rrow extinct. God was there. Joy ounded everywhere.

Preparing a Place

Still, there was something missing. Millions of those whom God wanted to be with Him forever had not yet come home. In fact, multitudes for whom He had made provision were not yet born, physically or spiritually. When Jesus said, "I go to prepare a place for you," it was this at least in part that He was thinking of — of filling heaven by populating it.

He told His disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Ten days after the Ascension the Comforter, the Holy Spirit, began the great project of evangelizing the world. The Christian church was founded. The ministry was established. And the story of Christ's love began its flight to the far-flung ends of the globe. Christ was no longer preaching in a few isolated cities of Palestine. From His headquarters on high He was proclaiming salvation by faith through thousands of pastors, missionaries, and laymen everywhere — not just for a few years, but from generation to generation throughout the centuries. Thus He is still preparing a place by filling it with people.

A Pledge of Our Ascension

Meanwhile, the ascension of Jesus is a pledge of our ascension. "If I go to prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also."

When will this occur? We do not know the exact time, but before our Lord went up to heaven, His disciples asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" They were hoping in a vague way that the day of their glorification had come. But Jesus answered, "It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Those were His last words. His disciples wanted to go with Him, but He told them they would have to wait. He had work for them to do. First they were to help carry out His command, "Preach the Gospel to every creature." Then they could come to Him.

Our Assignment

So it is with us. Each Christian has a definite, God-given assignment proportioned to his opportunities and talents. Through devious ways we participate in the perennial program for which the world exists — the building of Christ's kingdom. And just as Jesus ascended into heaven when His task on earth was done, so you and I will take our flight when the purpose of our lives is fulfilled.

Without Christ, life is a continuous death. Unceasingly the flow of time takes you down, down, down, from childhood through youth to old age and then to the tomb. But with Christ it is just the opposite. You climb step by step, year by year, higher and higher, until at last, like Moses, you stand on the mountaintop and see the shining steeples of the promised land. Your ascension has already begun. Every service you attend in God's house lifts you up. Every Communion you receive elevates you that much higher. Every trial you surmount and every act of love you perform in the name of Jesus brings you nearer to the great white throne. Your life as a Christian is a continuous migration heavenward. Whether it be on wings of sorrow or of joy, you are making your way to the open door of the Father's house.

The Last Ascent

Someday a cloud will take you from our view — the cloud of death you dread. It looks black and ugly, but only when you see it from below. Actually it is no longer to be feared since Christ has passed beyond it. I boarded a plane in Burma one time to cross the "hump" to China. Soon after we left the airport, we ran into a violent tropical storm. Visibility was zero. For what seemed like ages we swooped up and down, sideways and over. But the pilot calmly pulled the throttle back and nosed the roaring engine upward. Finally we shot out on top, far above the overcast, into the clear, serene expanse of blazing sunlight. So the Christian on His last ascent plunges into the gloomy cloud of death only to be wafted upward into the sparkling radiance of God's golden city. This is not death, and we really ought not call it that. It is *ascension*. "For," as St. Paul says, "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

A. DEVANEY, INC., N. Y.

The Unfinished Work of Christ

By VICTOR BARTLING

Professor of New Testament Exegesis, Concordia Seminary, St. Louis, Mo.

Christ's man is a ready instrument of His power as He writes new chapters of victory in His life story

Volume One

Christ "suffered under Pontius Pilate, was crucified, dead, and buried." And you now see a little group of men, too heartbroken to talk, too numbed in soul to pray, cowering behind bolted and barricaded doors. The bottom has dropped out of their lives; they have nothing left for which to live. And yet, only a short time later, you see those same men in the streets and in the crowded halls of the Temple, fearless and confident, with a message that men must hear, thinking in terms of world conquest. What has happened to bring about that change? This: "the third day He rose again from the dead; He ascended into heaven." At once a new chapter began in the life of the Lord as well as in the lives of His followers.

Volume Two

The Four Gospels end either with the appearances of the risen Lord or with a brief reference to His ascension. But it would never have occurred to the writers to put down *Finis* when the last word was written. Each felt that what he had written was but the first volume of a story to be continued until the end of man's time. St. Luke, after writing his first book, wrote Volume Two and introduced it with the words: "In the first book . . . I have dealt with all that Jesus *began* to do and teach until the day when He was taken up." Luke saw that however much of the story he had told in his Gospel, he had vastly more to add.

In a most vital and glorious sense, of course, the task of Jesus was finished when He returned to the Father. In the sense of complete redemption won for a sinful world, achieved once and for all, the story that began with the Annunciation and concluded with the Coronation is finished.

But the Christ of the Gospel story is no mere figure of past history. He is the King of the Universe, who is governing the world and our lives by the word of His power, and who by the word of His grace is establishing His redemptive rule in the souls and lives of believers. The first volume of the life of Christ in the four written Gospels has been followed by countless others. A volume is being written right now wherever the story of His redemption is told and believed.

"To Be Continued"

The first disciples knew very that Christ had ascended to con His work, and they gave thems heart and soul to the great adve which was soon to carry the into the very palaces of the Ca Did they boast of this as of their achievement? Not for themselve deed; for they knew that the vict they won were but the achieve of their Lord; they knew that th cended Lord was writing new c ters in His continuing life story.

Luke's second volume, de with the *Acts* of the exalted J working through His witnesses earth, closes very abruptly, on a of victory. One almost feels as th Luke had written at the close: "T continued."

Indeed, we must regard that B as not yet closed. We must see selves as called to help finish *Act* sharing the church's task to wit unto Christ in all the world unt nations.

"Go!"

The motives that drove the heralds and witnesses over the hi ways and byways of their w should drive us to do the same in own day. There was the comman the Lord: "Go." In the face of command we as His friends have alternative; we must give oursel to the prosecution of His unfinis work. Then, too, we must feel, those early disciples felt: the end the world is at hand; there is no t to lose; and there is much work to be done. Furthermore, as in th case, so also with us, the sheer gl of the message committed to church, a message of forgiveness life, must put wings upon our feet bring the Good News to men v live without God and without ho

Conviction

Finally, we must share the co viction of the first witnesses t Jesus is Lord, Lord over all life in world. Where this conviction bu in men's hearts, they will at once that their own big task in life is bring other men to a blessed conv tion of that Lordship, a Lordsh which He bought as His right by t price of His own life and by the lo which did not let a lost world go.

Dedication

Could we fail to be dedicated that work? Could there be among one single individual who is wholly given to this business of w nessing, who is not Christ's man rig up to the hilt, a ready instrument His power as He writes new chapte of victory in His life story?

an a Woman Forget?"

God Used the Love of a Mother as the Nearest Thing on Earth to Describe His Love for His Children

By PAUL G. HANSEN
Pastor, St. John's Church, Denver, Colo.

A. DEVANEY, INC., N.

Denver juvenile court judge tells the story of a young offender who was hunted by police for eral months. He was finally taken en an officer recognized him stand- directly under a picture of him- , posted on the bulletin board in post office. On the poster in large ers was the one word: "Wanted." en asked later why he did such a lish thing as to stand where he ld be so easily recognized, he ply replied: "It felt so good to be nted by someone."

Another young man, sentenced to ong term in prison for repeated enses, was asked by the judge why continued to live such a lawless . "I didn't think anybody cared," s his only answer.

William James once said, "The eatest shock that can ever come to e human organism is a sense of elessness." While we are close to r country's annual observance of other's Day, it might be well to member what the ancient Prophet God suggested was one of the pri- ary functions of motherhood. "Can woman forget her sucking child," e Prophet asked, "that she should t have compassion on the son of r womb?" (Is. 49:15.) And sadly e sacred writer had to admit, "Yea, ey may forget." One way of paying ibute to the greatness of mother- od is to take note of the tragedy hich results when the duties of otherhood are neglected.

Wanted

One of the most glorious functions f motherhood is the ability to give to ildren a sense of being wanted and ved. "Dear Mom," the soldier may rite from his little pup tent or fox- ole, and all at once the cold, hard mpetition of his own outfit and the rrifying dangers of the battlefield em to vanish, and he is not just an significant part of a fighting machine ut a real flesh-and-blood boy, re- membered and wanted by his mother. ll of that started way back in child- ood when little Johnny came home rom kindergarten and from the ough-and-tumble treatment of his laymates to call, "Mother!" and to nd some loving arms waiting for im. It started before that when he took his first toddling steps and bumped his nose so many times, only to be picked up and assured that all of life was not against him.

Not Wanted

But what if Johnny comes home from school and there is no answer to his call? Mother has a job to help out with the family budget, and she won't be home until five o'clock. What if Mother gets angry and impatient over the repeated falls when Baby is learning to walk? After all, she has a talk to prepare for her club meeting tomorrow. What if Mother simply can't keep from showing that she never wanted more than two children, and this third little boy is always in her way? Mothers may not literally "forget" their children, but unless they remember with love and tenderness and the "compassion" of which the sacred writer speaks, they might just as well forget.

At an institution for unmarried mothers, a social worker noticed a girl scarcely in her teens. "She is thirteen," the matron said. "She was double-dating with her own mother." On the streets of a large city a girl, no more than ten years old, was desperately trying to steady her mother who was weaving from side to side. "Mommy, stand up," she was crying, "Mommy, stand up!" There is no need to blind our eyes to the facts. Such examples of forgotten motherhood are only too common in our day.

Love and Prayer

However, Christian mothers must also remember that church membership and church attendance and even family worship are not all that God expects from motherhood. Unless a mother's love goes with a mother's prayers, children may even learn to identify religion with the bitter frustration of unrequited love. We have all seen the hatred of religion which sometimes grows out of what seem to be the most pious homes.

Modern life has made it difficult even for Christian mothers to make their children feel wanted. A recent survey for a White House Conference showed that 20 per cent of the children under 17 had mothers who were employed outside the home, and 20 per cent of those children had no supervision at all after school. Straitened financial circumstances may sometimes make it necessary for mothers to supplement the family income. But unless ideal arrangements can be made for the children, the sad consequences are often worse than patched clothing or a meager diet.

Recent studies have shown that many children born to American families are unwanted. This does not necessarily mean that children a generation ago were more deeply loved than today. Actually the average number of children desired by newly married couples has increased. And there are more people on waiting lists of adoption agencies than ever before. But the problem of the unwanted child is still tragic and is found in Christian homes all too often.

So much used to be said and written about the effect of child-care methods on the later personality of a boy or girl. Pros and cons of schedule feedings and demand feedings were debated. Today the leading thinkers in the field of child development insist that the methods make little difference. What counts more than anything else is the way the parents — and particularly mothers — feel toward their children.

Wasn't that already in the mind of God when He made mothers? Else why would He have used the love of a mother as the nearest thing on earth to describe His love for His children? "Can a woman forget . . . ?" God grant that she may not.

Your SYNOD

THE PRESIDENT

As I write these lines, I am traveling by train through New Mexico. I attended the convention of our Texas District at Austin and am on my way to represent Synod at the convention of our Southern California District, which is to be held in Los Angeles. Speeding along on a high plateau, a person is deeply impressed with the vast expanse of untilled lands. A man whom I met in the diner described the scene as "monotonous." Of course, a person interested only in the agricultural sections of our great country or areas where there are many lakes or dense forests would hardly find sections like these interesting. However, a closer look reveals wonders and beauties of God's creation also here. The vastness of the expanse, the beautiful color in some of the cliffs, the mountains in the distance, the gorgeous sunsets, and the fertility of the soil where there is irrigation are impressive.

A person is reminded of the many untilled spiritual areas of the world. How different these areas would be if the life-giving water of Christ's Gospel were taught there! That is precisely the work which God has assigned to us Christians. That is the chief business with which our District conventions are concerned.

Anniversary Conventions

Both the Texas and the Southern California Districts are emphasizing anniversaries, the former its golden, the latter its silver anniversary. Some of our other Districts will also celebrate anniversaries when their conventions are held. Perhaps the one or the other will ask whether this is of any special importance. Indeed it is. It affords Districts an opportunity to survey the past. This is highly revealing. Everywhere there are visible evidences of God's wondrous grace and mercy. A person must marvel how God deigns to bless our humble efforts. As we pause to compare the past with the present, we are impressed with the growth which God granted in the number of congregations and members and pastors or the number of schools, Sunday schools, pupils, and teachers. The more we think of it, the more we realize that we have much reason to rejoice and to thank God. Like Jacob of old, we must say to God: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant; for with my staff I passed over this Jordan, and now I am become two bands."

Every one of our Districts enjoys blessings of God of even greater importance than growth in numbers. There are God's goodness and mercy, the faithful preaching of the Gospel, the excellent spirit of co-operation among the brethren, the wonderful fellowship in faith and love, the preservation of loyalty to the inspired Word of God. Surely there is every reason to thank God.

Congregations to Celebrate District Anniversaries

Pastors, teachers, and lay delegates at the District conventions are urged and encouraged to arrange for special services of thanksgiving in all the congregations of the respective Districts. Every man, woman, and child in the congregations is to be given opportunity to thank God for His grac blessings and also to bring unto Lord tangible evidence of gratitud the form of a thankoffering.

When we celebrate an annivers we have reached a milestone. H ever, milestones are not termir They are places where we pause survey the past and thank God for gracious blessings. Yes, they are pl where with renewed strength and couragement we resolve to go forw with increased zeal and determina in the work our Savior has assig to us. I was pleased that the c vention of the Texas District ado resolutions not merely concernin sizable offering for its Church Ex sion Fund but also concerning a gre effort of personal evangelism, tha great harvest of souls may be brou as an anniversary offering to the Lc Undoubtedly also our other Distr celebrating anniversaries will be ea to bring such an offering to the Lc We know that God has given us w derful opportunities. As the Sav said to His disciples at Jacob's W in Samaria, when He saw the inh itants of Sychar come out in gr numbers, so He says to us today: "l hold, I say unto you, Lift up your e and look on the fields; for they white already unto harvest."

This interest in the Lord's harv of course, applies not merely to D tricts which celebrate an anniversa but to every District, to every cong gation, to every individual memb What a harvest of souls could gathered into God's garners if we realized this and devoted ourselves it wholeheartedly!

JOHN W. BEHNKEN

STUDENT SERVICE COMMISSION

Lutherans of the Missouri Synod were conspicuous by their presence at the "Big Ten Universities" conference of deans and religious workers held March 7—9 at the University of Illinois-owned Robert Allerton Park near Monticello, Ill. Of the 103 registrants eight were Lutheran student pastors, with the executive secretary of the Student Service Commission leading the delegation. All told, 17 Lutherans participated.

In reversing the "least common denominator" type of religion, university presidents and deans met with representatives of all major faiths to explore ways for the exercise of uncompromised religious convictions. In his keynote address, Dr. Lloyd Morey, president of the University of Illinois, bespoke eagerness on the part of the administration to help each denomination serve its students according to its own religious heritage.

The stake of Lutherans in this series of conferences is to create a climate in which it is possible to give full expression to their testimony of Jesus Christ as the Redeemer from sin. For this reason they advocate the "pluralistic approach," which enables every faith, including the Lutheran, to receive a fair hearing under the provisions of Amendment One of the U. S. Constitution.

The conference report, prepared f publication in professional journa bristles with statements directly oppos to an easy theological ecumenici Such statements are: "Theological d ferences are important differences "Integrity and loyalty require avoi ance of that kind of indifferentis which seems to assume that one religi is as good as another"; "Co-operati worship presupposes common religio symbols; hence religious groups whi have different religious views and sy bols cannot worship together"; "Tru must never be subordinated to deman for tolerance."

R. W. HAHN, Executive Secretary

The Psalter

The Divine Captor

n 68:18: "Thou hast ascended h, Thou hast led captivity cap- Thou hast received gifts for

is a prisoner of war. The evil of human souls, who held man- aptive in the bonds of sin, has been captured. The despoiler has met his match in the Re- of men.

w the Son of God returns home v His Father the trophy. "The s o'er, the battle won; now is ctor's song begun."

vid in prophecy sang of the ascension: "Thou hast ascended h, Thou hast led captivity cap- During forty days after His is resurrection the Lord Jesus ed to His disciples. By many le proofs He showed them — l mankind — that He had truly rom the dead. He tarried with long enough to convince them eir hope was not in vain, that faith was firmly grounded. hey could testify for their risen is eyewitnesses of His glory.

w He needed to tarry no longer. time for Him to return home. ather awaited Him.

id so, as the disciples, clustered hilltop, gazed in reverent awe, is taken up, and a cloud received ut of their sight. They could the Psalmist's words their own: hast ascended on high!"

it more: They could exclaim in oh, "Thou hast led captivity cap- The chains of death are broken. onds of sin are burst.

hat does this mean to us? "Thou received gifts for men," the ist sings. Jesus returned to the s of glory, there to send down the endless stream of His gifts. what gifts they are! All that we to supply our body; all that we to nourish our soul.

nd, above all, the gift of free- The ascended Lord has freed us r from the hateful manacles of We now enjoy "the glorious lib- f the children of God." That m is the key to life.

ree! Ah, yes, but free only be- we are caught in the toils of a nd holier bondage. Our captor Son of God. We are held in the s of His love. We are bound to by faith. It is strange, but true: t bondage alone we are free.

THOMAS COATES

And Jesus Said

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. MARK 13:32

After having discoursed at length on the Last Things, Jesus makes the solemn statement here quoted. On the face of the disciples He may have read the eager question: When will the end come? If it was not depicted in their looks, He read it in their hearts. We are all curious, we would like to know. It is not surprising that quacks and charlatans who profess to have found the key to the mysterious prophecies contained in the Book of Daniel and in Revelation can easily assemble a large crowd of listeners. Jesus informs us that the date of the Judgment is a deep secret which God has not divulged. Wise men, like prophets, initiated into some of the secrets of God, and even angels, superbly informed through their association with the Divine Majesty, do not have this knowledge.

And even the Son does not know the day and hour, as Jesus says. That sounds startling. Is not Jesus omniscient? Does not Peter say to Him: "Lord, Thou knowest all things"? How are we to understand this statement? We must remember that Jesus has two natures, the divine and the human. According to His divine nature He knows all things, for as God He is all-knowing. His human nature shares in this quality. But as a human being He humbled Himself and did not always use the divine majesty which was His. The words of St. Paul in Phil. 2:7, 8, contain the solution, where he says that our Lord "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." He could have known the date of the Judgment, but chose not to, in order to be lowly. In the State of Exaltation, in which He now lives since Easter Sunday, He knows, not only according to His divine, but likewise according to His human nature.

Only the Father knows. We might say on the basis of other passages, the Triune God knows. What folly if men presume to possess this secret! The Last Day will come; that suffices! Be prepared!

WILLIAM F. ARNDT

Baptism

A Sin-Free Birth Necessary

When Nicodemus came to seek salvation, Jesus said to him: "Except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In other words: "Nicodemus, your first birth is sinful. You need a second, new, sin-free birth, and this kind of birth comes only through the Holy Spirit, who operates in Baptism."

When Should Children Be Baptized?

Jesus said: "Teach all nations, baptizing them." The word *teach* is better translated: "Make disciples out of." Jesus did not say we should make disciples out of and baptize all nations beginning with the age of ten or eighteen. When we impose an age limit on the Lord's great commission, we make our Lord say what He did not say. The Lord has made it clear that we *all* need His grace, that there *is* grace for *all*, and that Baptism conveys God's grace to *all*. He Himself has ordained it a means of grace. "Be baptized, and wash away thy sins."

How Much Water?

The power of Baptism is not in the water. It is in the Word used with the water and in the command which requires the use of water. When we believe that, we shall have no problem about the amount of water. A little but mighty word of God: "In the name of the Father and of the Son and of the Holy Ghost," a few cupfuls of water, and the greatest miracle is wrought. That is always God's method — a lowly stable, an unknown virgin, a humble village, a little wine, a little bread, a little water — the greatest through the least — "that your faith should not stand in the wisdom of men, but in the power of God."

We Baptize the Head

The word *baptize* means to apply water, whether it be much or little. When the Holy Spirit was given to the early Christians at Pentecost, the outward symbol of His presence was confined to tongues of fire upon the head of each person. And yet each person was thoroughly baptized by the Holy Spirit. Following God's pattern, the church pours the baptismal water upon the head in the assurance that the full mercy and power of this Sacrament is given to the one baptized.

C. W. BERNER

Editorials

Honor Father and Mother!

After spending fifty years in a mental institution, a blind old man died. He had suffered from the peculiar delusion that his children were not his own. The latter grew up in a county home. Today they are holding responsible positions. When informed that their father was critically ill, they visited him. After his death they made complete arrangements for an honorable burial.

Another person, a fine old Christian, lay dying in an infirmary. None of his children appeared. Shortly before his death he asked the chaplain to pray God to grant him a peaceful end. Notified of his father's death, a son engaged an undertaker, but made no further arrangements for the burial. The poor old man was laid to rest without as much as a prayer!

What a lesson these two burials teach! How many people under circumstances similar to those of the children whose father had disowned them would have done what they did! How many, on the other hand, who have loving parents resemble those who disowned their father! Oh, that all children would heed the exhortation: "Hearken unto thy father that begat thee, and despise not thy mother when she is old!" Blessed are they who honor their parents! Theirs is the promise: "It may be well with thee, and thou mayest live long on the earth."

WM. LOCHNER, *Editor*
South Wisconsin District Edition

Before You File *Parish Activities* Away—

As a service to all congregations, *Parish Activities* will make up the June issue of *Advance*, Synod's practical journal of church work. Extra copies will be supplied at 50 cents each.

Parish Activities proposes that your entire congregational program be dominated and unified by a central theme throughout the year. The theme is developed by monthly emphases. These include Bible study; discussion of topics from the Walther League *Workers Quarterly*, the Lutheran Laymen's League *Leader's Guide*, and the *Lutheran Woman's Quarterly;* a variety of activities or projects; tracts; visual aids, and books.

For 1955—56 the theme is "The Church, the Body of Christ." The program requests congregations to study in all its aspects the fundamental doctrine of the church.

Do some earnest people take a quick glance at *Parish Activities* and exclaim, "It's asking too much!" or "It just can't be done!"? Take the time to read *Parish Activities.* We call your special attention to "Thoughts on the Theme," which provides excellent source material.

To be sure, *Parish Activities* contains an abundance of material. It is meant to be a wellspring from which a congregation can draw in proportion to its needs. Each parish is free to use or adapt any part of the projected program.

When it comes to finding fault with the societi churches, most of us qualify as experts. Before *Parish Activities* away, ask yourself honestly wh objectives and methods might not go a long way ir what's wrong with your parish organizations RIC

Prayer Chain Letters Ruled Il

Perhaps you have received a prayer chain lett mail. The letter transmits a "good-luck prayer edly sent around the world four times. Recipi urged to forward copies of the prayer to five othe within 24 hours. If readers fail to act, the lette they will have bad luck.

Disturbed by the content and tone of the stran munications, many people have complained to th Office, with the result that prayer chain letters h been officially declared illegal. Although the letter no money, they are a violation of Federal lotte Statements about individuals who have either ler or broken the chain have been branded as fraudu

To believe that the transmission of a prayer c anybody good luck is, of course, sheer folly. God's ful blessings are not conditioned by our penmans we pray in the "closet," at the table, with the congr pray without ceasing, letters or no letters, we pro selves to be His workmanship, created in Christ Je good works.

Your Workbench

In spite of the strong emphasis on the "priestho believers" and the responsibilities this doctrine ent average Protestant layman has little understandin matter of witnessing, complains a prominent Pres lawyer in a recent *Christian Century* article.

"Witnessing," he says, "consists not so much in holing some sinner for Christ" as in using one's ow bench in the "secular work to which God has a him — in factories, on farms, in law offices and b classrooms, in the home — to advance the greate known to man." "Christian laymen," the author s the pursuit of their daily occupation can hardly tinguished from non-Christians."

Do the lawyer's complaints apply also to our L laymen? In many instances, we fear they do. Ar not those who leave this matter of witnessing for C the man they "hired" to run the church? How man their Christianity behind when they go to their work in the morning and never give their religion a till they return home?

Though some laymen may not have the ability too shy to profess their faith publicly, their Christi duct in their work or business can be a living sermo of the saddest comments that can be made of a L is: "We didn't even know he was a Christian."

Witness at your workbench.

ose Leaves

From Suffering to Glory

ose who seek refuge from hardship in the Christian an find no encouragement in the New Testament. disciples of a crucified Lord cannot expect to be shel- from the sorrows and agonies which overtook Him. aught that the joy of life comes only to those who themselves. They win their lives by losing them. eir service the disciples were to evaluate their life e measure of the eternal life that was theirs. They called upon to suffer, but they could always see selves living in two worlds at the same time. In the hey had tribulations; in the other they had overcome vorld. They were with Christ now by faith, and at nd they would be with Him in glory. As they suffered Him, they were to reign with Him in glory. . . . Paul it this way: "I reckon that the sufferings of this nt time are not worthy to be compared with the glory shall be revealed in us" (Rom. 8:18). — H. H. HMANN in *Parish Bulletin.*

Impossible?

e Christians must love those we oppose. Yes, even prophets. Their message we must refute, but their ns we must not hate. This is an impossibility! But the kind of impossibility Christ demands of us. For ot only said, "Love your enemies," but He also died hem. Yet never, not even once, did He compromise them. He spoke the truth clearly, without fear or , but spoke it lovingly. We must do the same, remem- g always that the Saul we attack today may tomorrow me "our brother Paul." It happened on the Damascus It could happen on a train between Minneapolis and ago! — John Helmer Olson, *Lutheran Companion.*

"Good News Church"

hen the Communists confiscated the church building i How, Hainan, they carefully did away with anything h would show that the edifice had been used for stian purposes.

he name of the church, built in 1909, "Good News rch," had been cut in Chinese characters into a large k of lava stone which was placed in the wall outside entrance, where all could see it.

he Communists, after seizing Hainan, carefully filled cement the spaces where the name of the church had cut into the stone and then coated the entire block a cement wash. "Good News Church," the name, thus obliterated.

ut Hainan is in the tropics, and after several months opical storms and hot, humid atmosphere a strange g happened. The cement which had filled the char- rs cut into the stone block was still in place, but ually there emerged the outline of the original char- rs — "Good News Church," and passers-by could again he original name of the church.

ymbolic — and prophetic. Eventually atheistic Com- ism will be eroded by the time-tried tenets of Chris- ty. — E. H. in *Evening Outlook,* Santa Monica, Calif.

What's the Answer?

Question: Why is it necessary to give advance notice when one desires to partake of the Holy Sacrament?

Answer: It is not necessary in the sense that Scripture prescribes this procedure. That is not the case. However, since Holy Scriptures demand that those who would partake of the Sacrament should examine themselves before they do so (1 Cor. 11: 28, 29), and because pastors should not be partakers of other men's sins (1 Tim. 5:22), we maintain this custom of advance registration, or announcement. It is an effort to give the Holy Sacrament only to those who may be assumed to be worthy communicants and will partake of the Sacrament to their soul's health. Personal registration also affords the pastor an opportunity to counsel with the members of his flock. This is especially valuable in larger churches, where the pastor finds little time to call on his parishioners.

Question: In a recent issue of the "Lutheran Witness," one of your readers expressed his dislike for the Roman Catholic Church, referring to it as a menace to the Lutheran Church. Would it not be better for us to build up our religion and not run down the others?

Answer: When the Lutheran Witness prints such letters or when it brings articles in which the teachings of other churches are discussed, it has the spiritual welfare and growth of its membership in mind. It carefully refrains from making personal attacks, yet seeks to help its readers to distinguish between spiritual truth and error. Such procedure is in perfect harmony with the divine requirement that a minister should "hold fast the faithful Word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Question: Would it be right for a Lutheran pastor of the Missouri Synod to confirm a girl who during her two years of instruction has joined the Job's Daughters? Wouldn't this be breaking your vows before even taking them?

Answer: This order was organized by Masons for their female relatives between the ages of 13 and 18. The ritual of Job's Daughters was drawn up by an authority on Masonic law, and the society itself is under the general management of the Masonic order. It corresponds to the Order of the De Molay for boys and was instituted "to band together daughters, sisters, nieces, and granddaughters of Master Masons and of members of the Eastern Star for the betterment of social conditions and to teach practical things. The young folks are to be impressed with love of home and country and reverence of the teachings of the Bible." There can be no doubt as to the religious character of this organization. Therefore it would not be right for a Lutheran pastor to confirm such a girl and for the congregation to receive her into communicant membership. It will have to be made clear to her that one cannot embrace and support two conflicting religions. "Thou shalt worship the Lord, thy God, and Him only shalt thou serve," Matt. 4:10; 2 Cor. 6:14-18. O. E. S.

The Queen of the Household

By WILLIAM BAEHR

Secretary, Synod's Rural Life Commission, Professor, Kansas State College, Manhattan, Kans.

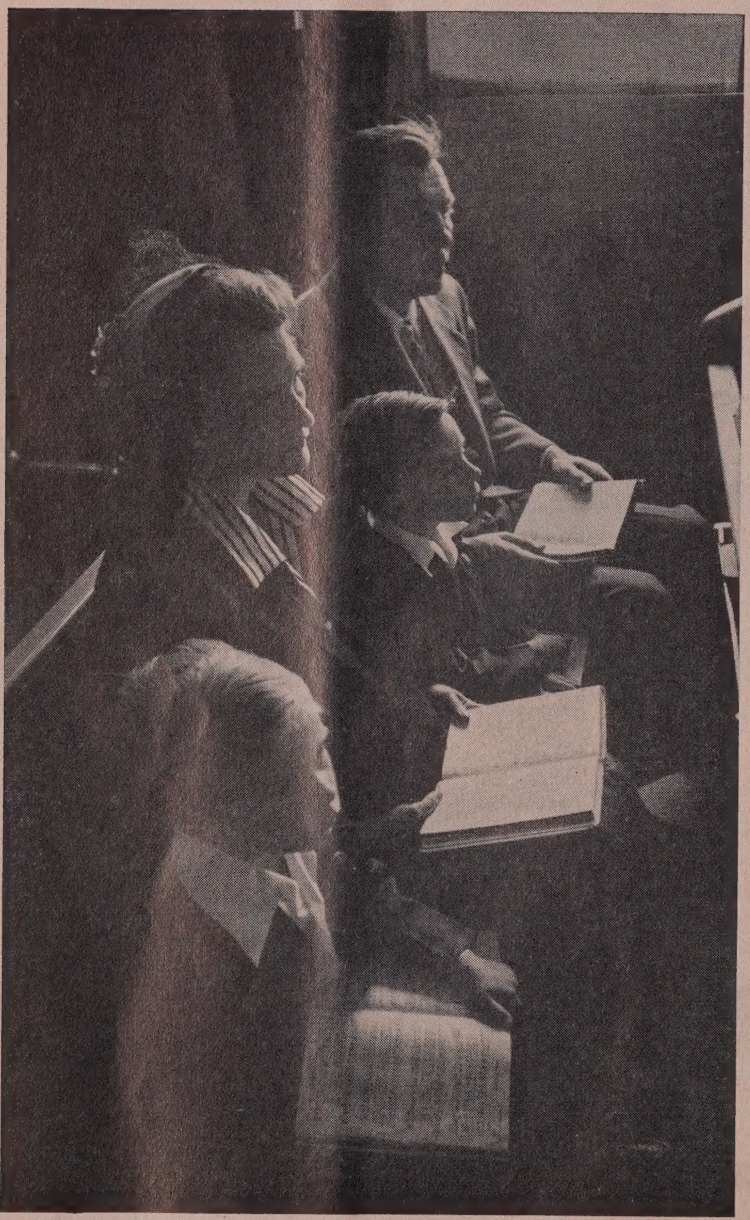

PHOTO BY GEORGE STROCK, COURTESY, "BETTER LIVING," E. I. DU PONT DE NEMOURS & CO.

Husbands and fathers need to recognize the supreme importance of the contribution of wives and mothers in building a Christian society

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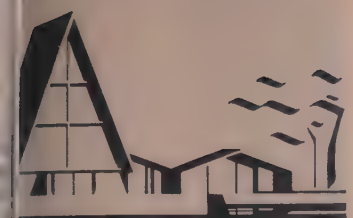
In our desire to achieve the ideal rural community we must depend upon the Christian home to make such a community possible. It is in the home that basic attitudes are established and basic thought and behavior patterns are acquired. It is in the home that we first learn to live and work together. It is in the home that we first practice respect for the rights and property of others. Here, also, we get our first impressions of beauty and orderliness. It is here that we make our first contact with music, pictures, and literature. Tolerance for the opinions, beliefs, and talents of others is first practiced in the home. It is in the home that children first learn the consequences of their acts. They learn early that they must assume responsibility if the welfare of the family is not to suffer.

A child learns his first lessons in financial management in the home. He learns the importance of thrift and the extravagance of waste. He gets his first lessons on health rules. He learns the importance of sanitation and the control of pests. The importance of good eating habits is drilled into him almost from the moment of his arrival. He is warned against accidents and taught the importance of safety.

At no time in our lives do we learn so much in so short a period as we learn in the years before we go to school. For the most part every basic attitude which we entertain throughout our lives is established during these early years. This emphasizes the great importance of the very best training at this time. It places a tremendous responsibility upon the parents.

While the responsibility belongs equally to the father and to the mother, it is inevitable that the burden of supervising the growth and education of little children during their first faltering months and years will fall upon the mother. A Christian mother who tries honestly to work diligently at this assignment is truly one of God's elect. Husbands and fathers need always to be aware of this so that they recognize the supreme importance of the contribution of wives and mothers in the building of Christian society. Honor accorded a mother for this service of love and devotion is fitting and proper. She deserves to be saluted for what she truly is, the queen of the household.



NIOR COLLEGE

of the speakers at the Hous- nvention said: "We have been well with our present system odical academies and junior s — why change?"

speaker was correct. We *have* tting superior results from our system of ministerial training century; however, one of the easons for these satisfactory es has been, under the blessing , the fact that Synod has been ough over the years to appoint and commissions who have he system under survey and om time to time, recommended ations in line with changing ons in the church and in the There is still nothing basically with our system. Synod has o retain it.

re have, however, been recent changes which again urgently recognition. Our Synod is ly reputed to be the leading ination in the use of every n means of proclaiming the f God. We can no longer delay nging our ministerial training up to date.

ause our Synod's work centers erica, our prospective ministe- ndidates are now automatically re effectively than ever before ted to the attractions which a al philosophy of life, coupled unprecedented prosperity, has ry human being. If we hope to nough God-pleasing ministers, re, for our rapidly growing we desperately need to help ung ministerial trainees nur- the spiritual maturity which an give them unswerving loy- d dedication to service to God of to self. This can be done in ance with God's Word and e by the use of His means of and by the steady inculcation pastoral virtues which are enu- d for us in His Word. With jective clearly in view, Synod ed, already in 1947, to establish r college devoted exclusively to fessional training for the Lu- ministry in order to provide, in to other advantages, an op- ity for the student's further development in this area before he takes the final step into the seminary to study theology.

Synod's second major purpose in extending its present system of ministerial training from the Sophomore college year to the Senior college year is the recognition of the rapidly rising educational level in our church and in our country. Attendance at public colleges and universities is 17 times greater now than it was in 1900. By 1971, if the present trend continues and if the Lord lets our world stand, one half of all college-age youth in America will be enrolled. Surely our church would be shortsighted if it refused to recognize the obvious significance of this for our work in the kingdom of God.

MARTIN J. NEEB, *President*

FAMILIES WITH GOD

"Why, it's just like a family!" That's what people say after a few days at Camp Arcadia, the Walther League camp at Arcadia, Mich.

What gives Arcadia this feeling? Some families see each other only at one meal in the day. Some families hurry and scurry, bicker and grumble. That isn't quite what people mean when they say, "Arcadia is just like a family!"

For one thing, Camp Arcadia houses many families. Dozens of little children are under foot. While the adults are at the morning assembly, the children have their own program under competent guidance. Daddies are spending time in many interesting ways with their own youngsters, knitting new bonds during vacation. There's a lower limit on age, as the camp is not equipped to handle babies.

"So it's a family camp. Isn't it operated by the Walther League? Isn't it supposed to be a youth camp?"

Yes, it is a Walther League camp — the first one of the scores operated by the League. And many young people each summer find it a splendid combination of fellowship, sport on land or in lake, rest and relaxation. It differs from many district camps in that it harbors people from all over the country and in that its age span is wider.

The Assembly, Camp Arcadia

Arcadia is a comfortable place. One bus arrives in the adjacent village; other transportation is convenient, too. The nearest airport is 40 miles away. Food is superlative; "Mom" Weiherman's meals and management are famous. "Chief," the genial and ever-resourceful elder brother of this family, hews to one line at the start of each week: get lots of sunshine but not too much, live like a family in helping everybody to get a good night's rest. By the second day even the night owls among the guests find the arrangement natural and are grateful for it. The sunny plaza is the center of sociability. Nearby the big Wigwam houses the attractive Trading Post and the Roundup with its indoor facilities for fun. South of the plaza is the Inn, where we eat and sleep. Eastward through the woods we come upon the athletic field or branch off into hiking trails. North of the plaza is the Assembly Hall, with some adjacent dormitories. And west is the Lake, always changing in mood, noisy and gentle, colorful and soothing by turns.

What really holds this family business together is God. "He setteth the solitary in families." Hence the accent of every week is frankly spiritual and aims to help people live their year with God. Sunday morning church services in the village, Sunday evening vespers on the plaza, midweek late worship under the stars in the outdoor chapel, morning and evening devotions at table, and individual counsel available from the deans, refresh the skills of worship and prayer. In the daily assembly, Bible study opens new insights for all, followed by weekly courses of lectures by the nation's leaders in pastorate, missions, youth work, religious journalism, education, and the like. All Arcadians have rejoiced in this refresher for church membership which these assemblies provide.

When the week is over and farewells are being said out at the entrance, friends, new and old alike, look into each other's eyes with the spoken or unspoken word "We've been just like a family!" That's true. They were — in a family with God.

RICHARD R. CAEMMERER

MY CANDLE

I felt the wind blow cold and chill
Against my heart.
Feebly I tried to bar the door
And bade the wind depart.
But I soon learned my puny strength
Was far too small.
So in it swept, and then I knew
I had no strength at all.
Fear, worry, care, came storming in
Till all was night.
The reason? I forgot to give
My lamp to God, to light.

ESTHER A. SCHUMANN
Milwaukee, Wis.

Religious NEWS

The Church The World The Nation

A REPORT ON THE STATUS OF "BUILDING FOR CHRIST"

As of April 22, 1955, the totals reported by our congregations to the "Building for Christ" office read as follows:

2,285 reports
666,061 communicants
$3,121,923.29 cash and pledges
$4.70 average per communicant member

We will be deeply grateful to our pastors and congregational committees for their co-operation in sending in the reports. Approximately half of our churches remain to be heard from.

Every effort must be put forth, too, to maintain an average of about $5.00 per communicant member.

It is apparent that a very careful follow-up and follow-through will have to be carried on with systematic "gleaning."

May God's richest blessing continue to rest upon the "Building for Christ" crusade!

E. R. BERTERMANN
Executive Director
"Building for Christ"

The fourth series of 26 half-hour television programs on film for "This Is the Life," which Synod telecasts, has been assigned to Family Films, Inc., which created the previous 78 programs. The "Fisher Family" experiences will be continued.

The Northwest circuit of Iowa District West has launched a new project: the publishing of a series of 24 inserts for church bulletins to call attention to the work of Synod and District missions and endeavors.

Revs. H. E. Dueker, Donald E. Heck, and James Wolfram serve as the editorial and production committee for the material.

The Young People's Luther League of the Evangelical Lutheran Church will not share its San Francisco convention site with the United Nations in June (see WITNESS, February 1, p. 12). The Leaguers will have the Civic Auditorium to themselves. The UN secretariat has expressed satisfaction that the Opera House, where the UN was founded in 1945, will be adequate for its tenth anniversary commemorative assembly in San Francisco, June 20—26.

Two Lutheran service centers were opened in Japan. The Tachikawa Center in the Tokyo area opened February 12, Service Pastor Edwin C. Sohn announced. This center is within a block of the main gate of one of the largest Far Eastern air bases. The Tachikawa Center, for which construction was started last September, represents an investment of $19,000. Mrs. Otto Theiss serves the center as secretary-hostess.

The Yokosuka Center, a block from the main gate of the Yokosuka Naval Base, opened February 26. The premises for this center are rented. Both centers have lounges, game rooms, music projection rooms, and snac Servicemen, their families, L missionaries in the Tokyo-Yo area, and officers attended th ings.

Dr. Oswald C. J. Hoffmann relations director of Synod, w as Lutheran Hour speaker be with the 23d season, which w September 25, the Lutheran Operating C tee and the of Governors Lutheran L League ann The L. L. L. s the broadcas more than 1,2 tions in 65 c and in 56 lan

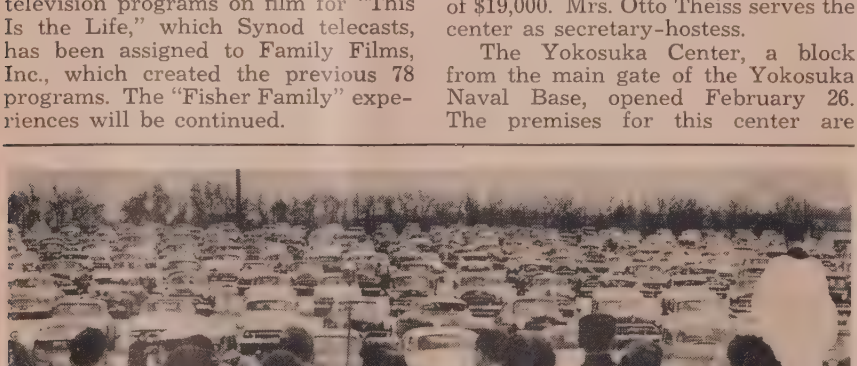
Dr. Oswald C. J. Hoffmann

As direc Synod's pub lations dep since its fo in 1948, he has maintained his in New York. The department has two other offices in Wash D. C., and St. Louis, also sup the activities of about 800 teer public relations represe throughout the church. As L Hour speaker he will continue ing Synod's public relations a remain in his New York office

He was a member of the c tee which produced the Mart ther film and is a member Board of Directors of Lutheran vision Productions, which pr "This Is the Life." He has jus pleted two terms as president National Religious Publicity C He is on the editorial staff *American Lutheran* magazine the Religious Advisory Commi the Federal Civil Defense Ad tration.

The new Lutheran Hour s was born December 6, 1913, in der, Nebr., the son of Rev. an Carl J. Hoffmann, who now Minneapolis. Dr. Hoffmann was uated from Concordia College Paul, in 1932; Concordia Theo Seminary, St. Louis (B. D.), 193 University of Minnesota (M. A.

From 1936 to 1940 he was structor at Bethany College, kato, Minn. In 1939 he was or as pastor of English Lutheran C Cottonwood, Minn. From 19



REDEEMER CHURCH, PEORIA, ILL., Rev. Theodore W. Teyler, pastor, a congregation of 200, was host to 2,530 worshipers for an Easter sunrise service at a nearby drive-in theater. The congregation singlehandedly sponsored and conducted the service. The car count was 861. Guest register cards furnished leads to several hundred unchurched families whom Redeemer's evangelism committee will visit. The Roman Catholic owner of the theater, in addition to permitting free use of the drive-in, sent the congregation a check for $200.

was an instructor at the Uni- of Minnesota, where he also ated Lutheran campus serv- om 1941 to 1948 he was pro- f Greek and Latin at Concor- llegiate Institute, Bronxville, nd was also Director of Pub- nd Promotion for the school. Hoffmann was summer guest on the Lutheran Hour in n 1952 Concordia Seminary d him an honorary Doctor of y degree, and Valparaiso Uni- an honorary Doctor of Laws

nd his wife, the former Marcia , married in 1940, are the par- three sons: Peter, John, and

ters confirmed. L. to r.: Ruth and cMahon; Rev. R. A. Ritz; Vicar Edwin Lehman

St. Paul's Church, Ottawa, Can- n Palm Sunday a class of 23 n (six of whom were new Ca- s) and two adult deaf sisters, nd Joyce McMahon, were con- Vicar Edwin Lehman of the is Seminary, who instructed ters, signed the confirmation the pastor, Rev. R. A. Ritz, the words. The vicar repeated he sisters' signed answers. church regularly mails copies sermons to its servicemen and , shut-in, and deaf members. ce January, through reclama- nstruction, or transfer, 52 com- nts have been received into rship with St. Paul's.

ncordia College and Seminary tralia observed the 50th anni- y of its founding in February. or to the opening of Concordia in Adelaide on February 22, the Victorian District (then the Eastern District) of the elical Lutheran Church of Aus- had maintained a college at a. The General Synod, which Minyip in September 1903, re- that the training of pastors and rs be regarded as the sacred f the whole church, adopted ions for the transfer of the col- South Australia. A year later od purchased the site and the

DON BARNES

REDEEMER CHURCH, WARRINGTON, FLA., Rev. William G. Kennell, pastor, received 33 members through Baptism or confirmation on Palm Sunday, April 3. The congregation held its first service in January, 1953. The following month 60 communicant members organized the church. In February 1954, the congregation became self-supporting and began to plan for its own buildings, costing $85,000. The four-room educational building was dedicated May 8, and work on a chapel to seat 275 will start immediately. The church of 350 souls, 180 communicants, and a Sunday-school enrollment of 250, has received 98 members through Baptism and 50 by confirmation. The opening of kindergarten this September will be Redeemer's first step toward operating a Christian day school.

original building of the college in Cheltenham Street, Unley.

"None of us can properly assess the blessings which have accrued to our church during the past 50 years through the services of our college and seminary," the *Australian Lutheran* reports. "Young men and women have been trained for higher service in the Lord's kingdom as pastors, missionaries, teachers, and deaconesses. Many others have received a higher Christian education by which they have been enabled to take their place with a greater measure of proficiency both as church members and as citizens of the state. An institution such as Concordia, in which the instruction is permeated by the regenerative power of the Word of God and in which all training is accomplished by the only real character-molding power of the Gospel of Jesus Christ, cannot fail to be a blessing to a country."

The separation of church and state in Norway is "inevitable," Einar Amdahl, general secretary of the Norwegian Missionary Society, predicted in his address at the annual meeting of the Council of Organizations, an agency of 11 voluntary Christian organizations co-operating with the Church of Norway, according to a press report from the Norwegian Institute for Inter-Church Relations.

At the same meeting, Tormod Vagen, general secretary of the Norwegian Lutheran Mission, maintained that the church struggle of recent years in Norway "has not been a struggle about the confessional books, but for the authority of the Bible."

Dr. Jerald C. Brauer, 33, ordained minister of the United Lutheran Church in America and church history professor, was elected dean of the interdenominational Federated Theological Faculty of the University of Chicago. Since 1954 he had been associate professor of the Federated Faculty.

He is a graduate of Carthage (Ill.) College and Northwestern Lutheran Theological Seminary, Minneapolis. In 1948 he received his Ph. D. degree from the Federated Theological Faculty. He has written one of the most popular pamphlets issued by the Division of Student Service of the National Lutheran Council. The pamphlet "Basic Questions for the Christian Scholar" deals with the problem of the relation of faith to education. Since its publication last September the pamphlet has been in demand by college and university professors in the U. S. and abroad.

Dr. Brauer and Dr. Jaroslav Pelikan of the Slovak Lutheran Church have collaborated in writing a syllabus on "The Lutheran Reformation." Dr. Pelikan is also a member of the Federated Theological Faculty.

Both houses of Congress (according to a survey by *Living Church*) are dominated numerically by Methodists, with 105 members, and Roman Catholics, 82. Next in order are Presbyterians, 68; Baptists, 66; Episcopalians, 53; Congregational-Christians, 31; Lutherans, 21; Disciples of Christ, 8; Latter-Day Saints, 8; Jews 7; Reformed, 5; Friends, 3; Unitarians, 3. The remaining members have unspecified or other religious affiliations.

The Wisconsin Lutheran High School Conference has appealed the decision of the Wisconsin Supreme Court refusing permission to erect a private high school in Wauwatosa to the U. S. Supreme Court. At issue is the constitutionality of the Milwaukee suburban community's zoning ordinance which permitted erection of a public high school in a residential area but prohibited construction of the private high school proposed by the Lutheran conference. The Wisconsin tribunal in its ruling against the Lutherans last year held that the private school discriminates in admission to its classes.

The American Jewish Congress plans to file a brief before the U. S. Supreme Court opposing the Wisconsin Supreme Court decision against the erection of a Lutheran high school in Wauwatosa. Leo Pfeffer, the AJC's attorney, said the Congress would enter the case as a "friend of the court" if the Court hears the appeal.

The Lutheran appeal represents the first time the issue of private school rights has been presented to the U. S. Supreme Court. Similar previous cases were decided favorably for the appellants on the state level.

Dr. Samuel A. Stein, 77, pastor emeritus of Zion Congregation of the American Lutheran Church, Springfield, Ohio, died unexpectedly January 31. He had retired in 1950. A leader in the A. L. C., he was also well known for his writings — his book *A Guide in Church Finance* was translated into 17 languages — and for his interest in music. He was organist and choir and orchestra director.

A brother, Rev. Julius A. Stein of St. Cloud, Minn., and a nephew, Chaplain Martin J. Stein, are Missouri Synod pastors.

For some years Dr. Stein permitted the Missouri Synod Deaf Mission which Rev. Theodore Frederking served in Springfield to hold services in Zion Church.

The Rev. Luther Schember of Immanuel Church, Davenport, Iowa, baptized 65 and confirmed 45 persons in 1954. The Iowa District East Edition of the WITNESS stated: "In discussing these figures with Pastor Schember he was very emphatic in disclaiming any credit, but stated that, next to the blessings of God, this harvest of souls was due to the faithful canvassing done by Immanuel's vicar this past summer, the sainted student David Zielske of Morristown, Minn., and to the missionary zeal of Immanuel's members. Immanuel Congregation has received a gift of $2,000 given in loving memory of David Zielske from Mrs. Irene Zielske and Daniel Zielske of Morristown. The gift is for the 'David Zielske Memorial Chimes.'"

Deaths

Otto C. Jagels (April 27, 1885, Cole Camp, Mo., to November 30, 1954, Campbell Hill, Ill.), son of Henry and Rebecca Otten Jagels; graduated Concordia Seminary, Springfield, 1909.

He served churches at Guymon, Sheldon, Optima, and Elkhart, Okla., 1909 to 1918; Waterville, Kans., 1918—1928; Latimer, Kans., 1928—1943; Cole Camp, Mo., 1943—1948; and Immanuel Church, West Point (near Campbell Hill), Ill., 1948—1954.

He is survived by his wife, the former Frieda Droste of Mount Olive, Ill., whom he married in 1922; three sons: Herbert, Rowland, and Eldon; and two brothers: Rev. George, Rockville, Mo.; Theodore, Hepler, Kans.

Funeral services were conducted by the undersigned in Immanuel Church, West Point, December 3, 1954. Rev. Ralph Fessler, Circuit Visitor, spoke for the Southern Illinois District. Rev. Eugene Guenther read the committal service at Mount Olive, Ill. H. C. WELP

George J. F. Griesse (June 23, 1886, near Strawberry Point, Iowa, to January 20, 1955, Crown Point, Ind.), son of John F. and Caroline Sue Griesse; graduated Concordia College, St. Paul, Minn., 1907, and Concordia Seminary, St. Louis, 1911.

Called to Medicine Hat, Alta., Can., and installed in St. Paul's Church, Neuheim, Saskatchewan, Can., he served 13 mission stations, 1911—1920; Trinity Church, Royal, Iowa, 1920—1921; St. John's Church, near Adair, Iowa, 1921 to 1941; St. John's Church, Battle Creek, Iowa, 1941 until his retirement in 1952. He held the office of Visitor in the Southern Alberta, Des Moines, and Wall Lake circuits. He was instantly killed in an automobile accident which also claimed the life of his granddaughter, Edith, on the way to choir rehearsal.

In 1912 he married Lena Schnepf of Rock Rapids, Iowa. She died in 1952. A son, William, also preceded him in death. He is survived by two sons: Paul, Crown Point, Ind.; Frederick, Ida Grove, Iowa; and a daughter, Mrs. Dorothy Thatcher, La Crescenta, Calif.

Rev. Herman J. Meyer officiated at the funeral service in Trinity Church, Crown Point, January 24. A second service was conducted by Rev. Theodore Hoemann in Peace Church, Rock Rapids, Iowa, January 25. Interment was at Hull, Iowa. HERMAN J. MEYER

Arthur E. Michel (June 12, 1862, Barmen, near Elberfeld, Germany, to March 9, 1955, Inglewood, Calif.), son of Christopher and Juliana Gerhardt Michel; graduated Academic School of Newark, Bloomfield, N. J., 1881, and Concordia Seminary, 1885.

He served Immanuel Church, Pensacola, Fla., 1885—1891; Trinity Church, Lockport, N. Y., 1891—1905; Trinity Church, Los Angeles, Calif., 1905 until his retirement in 1941. He was Visitor of the Buffalo Circuit, Eastern District; chairman of the Church Extension Board and Second Vice-President of the California and Nevada District; chairman of the Mission Board of the Sout
fornia District, and editor of
senger.

His first wife, the former S
man of New York, whom he
1886, died in 1892. In 1929
wife, the former Elise Branc
Wayne, Ind., whom he marrie
preceded him in death, as did
fant children. He is survive
sons: Herbert, Pomona; Godf
Edward, and George, Los An
Carl, Chicago; and two daught
and Gertrude, Inglewood.

The funeral service was co
Trinity Church, Los Angeles,
Rev. Immanuel F. Hodde offici
E. W. Dierker preached, and t
signed read the obituary. Past
read the committal service at
Cemetery. ARMAND E. M

Frederick A. Ottmann (Mar
Sheboygan Falls, Wis., to Marc
Ridgewood, N. J.), son of Rev.
and Louise Wichman Ottman
ated Concordia College, For
Ind., 1888, and Concordia Sem
Louis, 1891.

He served churches at Sp
1891—1894; Hartford, Conn., 1
New Haven, Conn., 1900—1911
hem Church, Ridgewood, N. J.,
his retirement in 1951, which m
60th anniversary of his active

He is survived by his w
former Elizabeth Laubscher,
married in 1898; a son, Prof.
R. Ottmann, New York Univer
York; and a sister, Mrs. Theodo
del, Cleveland Heights, Ohio.

Funeral services were con
Bethlehem Church, March 20.
bert J. Dunker, Visitor of the
Circuit, and the undersigned
Rev. Henry Koepchen preac
President H. J. Rippe spoke fo
lantic District. At the committ
Rev. A. G. Dick addressed th
and Pastor Dunker assisted th
signed. Interment was in Geor
ington Memorial Park, Paramu
EWALD H. M

Arthur R. G. Hanser (June
St. Louis, Mo., to March 17, 19
win, N. Y.), son of Rev. C. J.
Margareta DePrez Hanser;
Concordia College, Fort Way
1900, and Concordia Seminary,
1903.

He was missionary at large i
Nebr., 1903—1904; assistant
Trinity Church, St. Louis, 19
pastor of Trinity Church, Knier
1906—1909; Trinity Church,
1909—1914; Our Savior Church,
N. Y., 1914—1925; Our Redeeme
Seaford, N. Y., 1941 until his r
in 1954. From 1925 to 1940 he c
financial campaigns for hospitals
leges, including Concordia Colle
stitute, Bronxville, N. Y., and V
University. At the time of his
was directing the 40th-anniver
peal of the American Lutheran
Bureau.

He is survived by his wife, th
Louise Gruen of St. Louis, whom
ried in 1905; a son, C. J. Otto,
N. Y.; two daughters: Mrs. John
San Francisco, Calif.; and Mr
Smith, Honolulu, Hawaii.

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neral services were conducted 21 in his home by Dr. Oswald C. ffmann and at Our Redeemer h, Seaford, N. Y., by the under- . Rev. Edward Stammel preached rmon. RUDOLPH P. F. RESSMEYER

rle David Deines (July 10, 1931, e, Kans., to April 11, 1955, Houston, son of Maj. David Deines and Vera Hodge; graduated St. John's Col- Winfield, Kans., 1951; Concordia ary, St. Louis, B. A., 1953; he would completed his ministerial training 6. At the time of his death, result- rom an automobile accident on evening, he was vicar-instructor John's College.

rviving are his parents, three rs, and a sister.

v. C. R. Zehnder, President Carl inger of the college, and Dean L. fel of the seminary conducted the al services, April 15, in Trinity h, Winfield. Interment was in and Cemetery, Winfield.

Announcements

Ordinations and Installations

PASTORS

alled:

Clarence, St. Paul (Lewiston Twp.), age, Wis., by Martin H. Werfelmann, il 1.

Orlett D., Lynwood, Lynwood, Calif., Reno H. Jeske, March 27.

Arnold, Immanuel, Olean, N. Y., by Puscheck, March 27.

Official Notices

. *Wilfred Frick*, Trail, B. C., Canada, een appointed Visitor of the Nelson t in place of Rev. R. H. Goetjen, who ccepted a call into another District. — BAASE, *President*, Alberta and B. C. Dis-

. *E. V. G. Holstein*, Schaller, Iowa, has appointed Visitor of the Storm Lake t in place of Rev. Arnold H. Bertram, elt constrained to relinquish the office isitor. — G. W. LOBECK, *President*, Iowa st West.

. *Albert Gierke* of Dumont has been ated Visitor of the First Circuit of the vbank Conference in place of Rev. E. A. r, who has accepted a call elsewhere e District. — H. A. GAMBER, *President*, sota District.

nodical Conference Committees

Evangelical Lutheran Synodical Con- e at its 43d convention, Chicago, Ill., ed the following resolution:

Resolved, That the Synodical Confer- e request the Presidents of the con- uent synods to appoint, as soon as sible after this convention, committees doctrine and/or practice with equal resentation from each constituent synod. these committees they shall assign for dy such areas of doctrine and/or prac- as need clarification and settlement ong us. These areas are to be determined the Presidents of the constituent synods the President, Secretary, and three e-Presidents of the Synodical Confer- e. These committees shall report to the sident and Vice-Presidents of the Syn- cal Conference, who shall make their orts available to the constituent bodies." *roceedings*, p. 193, 194.)

February 4, 1955, the Presidents of the tuent synods together with the Presi- Vice-Presidents, and Secretary of the lical Conference met in Chicago to ap- these committees and to determine the of their work. President M. H. Otto and President O. J. Naumann reported that the appointment of their members to these committees is an interim action which does not extend beyond the conventions of their synods in June and August, respectively. President Naumann furthermore stated that the work of his members on these committees will be chiefly to seek an answer to their charges and to their questions.

The following committees have been appointed:

Committee on Arbitration and Comity

Rev. J. Anderson	Rev. Henry C. Nitz
Rev. John Daniel (Pa.)	Rev. Norbert E. Paustian
Prof. Elmer J. F. Moeller	Rev. Fred J. Seltz
Rev. Samuel P. Mozolak	Rev. H. A. Theiste

Committee on Unionism and Prayer Fellowship

Rev. Martin Cizmar	Prof. F. Kramer
Rev. Thomas A. Daniel	Prof. Carl Lawrenz
Rev. Stuart Dorr	Dr. M. A. Madson
Prof. Gerald Hoenecke	Dr. Eric C. Malte
Prof. Paul F. Koehneke	Rev. S. G. Mazak
Prof. E. E. Kowalke	Rev. E. Unseth

Committee on Doctrinal Issues

Prof. Paul F. Bente	Rev. John Liptak
Prof. H. J. A. Bouman	Prof. Joh. P. Meyer
Dr. John S. Bradac	Rev. Theo. F. Nickel
Rev. O. J. Eckert	Rev. A. H. Strand
Rev. Neil Hilton	Rev. T. N. Teigen
Rev. J. Milan Kolarik	Rev. E. H. Wendland

Committee on Scouting and Chaplaincy

Dr. Paul M. Bretscher	Rev. A. L. Mennicke
Rev. John Daniel (Ill.)	Rev. Erhard C. Pankow
Dr. Paul L. Dannenfeldt	Prof. B. W. Teigen
Rev. Michael Estok	Rev. M. E. Tweit

WALTER A. BAEPLER, *President*
Evangelical Lutheran
Synodical Conference

Nominations for the Three Associate Professorships at St. John's College, Winfield, Kans.

1. *Elementary Education*

Mr. Eldor C. Sieving, Winfield, Kans.: Immanuel, Chicago, Ill.; Zion, Akron, Ohio; St. Peter's, Joliet, Ill.; Holy Cross, St. Louis, Mo.; St. Mark's, Detroit, Mich.; Holy Cross, Fort Wayne, Ind.; St. John's, Conover, N.C.; Holy Cross, Newton, N. C.; St. John's, Ellinwood, Kans.; Grace, Boulder, Colo.; Immanuel, Wichita, Kans.; St. Paul's, Fort Wayne, Ind.; St. Peter's, North Judson, Ind.; Our Redeemer, Chicago, Ill.; Concordia, Detroit, Mich.; St. Matthew's, Westfield, Tex.; Immanuel, Terril, Iowa.

Mr. Herbert Kaiser, Seward, Nebr.: Immanuel, Twin Falls, Idaho.

Mr. Melvin Kieschnick, Glendale, Calif.: Saint Paul's, Tracy, Calif.

2. *Physical Education and Biological Science*

Rev. Wilbert Stelzer, Winfield, Kans.: Redeemer, Lubbock, Tex.; Trinity, Amarillo, Tex.; Trinity, Houston, Tex.; Hope, St. Ann, St. Louis County, Mo.; Grace, Boulder, Colo.; St. John's, Ellinwood, Kans.; Immanuel, Wichita, Kans.; St. Matthew's, Westfield, Tex.

Prof. W. H. Rusch, Fort Wayne, Ind.: Calvary, Wood Dale, Ill.

3. *Physical Sciences*

Rev. Erich Hopka, Winfield, Kans.: Grace, Boulder, Colo.; St. John's, Ellinwood, Kans.; Immanuel, Wichita, Kans.; St. Matthew's, Westfield, Tex.

Prof. W. H. Rusch, Fort Wayne, Ind.: Calvary, Wood Dale, Ill.

Any comments concerning the above nominees are invited and should reach the undersigned by May 26, 1955, when the elections will be held. — REV. LEO J. FENSKE, *Secretary*, Board of Control, 311 N. Seventh, Leavenworth, Kans.

Notice

Our Saviour's Lutheran Church (mission of the Wisconsin Synod) is conducting services in Sault Ste Marie, Ontario, at Queen Elizabeth Public School auditorium, Elizabeth and McMeeken Sts., 10:30 A. M. Anyone knowing of Synodical Conference families who have moved into the area, please contact VICAR GLENWAY BACKHAUS, 447 McDonald Ave., Sault Ste Marie, Ontario, Canada.

Available

For transportation charges: 7-foot *altar, pulpit, baptismal font*, and 12-foot *communion rail*; white with gold trim. ST. JOHN'S LUTHERAN CHURCH, P. O. Box 149, Mayville, Wis.

Wanted

By small mission church: ten used *pews* for Christ Lutheran Church, Gladbrook, Iowa. Write: REV. D. KASISCHKE, Wellsburg, Iowa.

Eighteen used black-and-white *choir robes* for St. Luke's Lutheran Church, Sherry, Wis. Write: MRS. ROBERT HETZE, Milladore, Wis.

Changes of Address

Pastors:

Aumann, Richard, 32400 Vine, Willowick, Ohio
Binger, Ervin A., Albany, Minn.
Bok, Hilbert E., 308 Depot St., Wauseon, Ohio
Brack, Orlett D., 3310 Magnolia Ave., Lynwood, Calif.
Bricka, Jean, 21 Chemin des Ardennes, Mulhouse (Ht. Rhin), France
Decker, Oscar C., 3031 Lischer Ave., Cincinnati 11, Ohio
Fitz, Edwin V., 1305 North C., Wellington, Kans.
Hemmann, Louis O., R. 1, Box 96, Ellsworth, Kans.
Hesse, Armin W., 795 Hastings Rd., Pasadena 8, Calif.
Hinrichs, Paul E., 145 Whiskey Rd., Aiken, S. C.
Kaufmann, Louis A., R. 1, Cabot, Pa.
Klatt, Norman E., *c. r. m.*, 582 Franklin Ave., Astoria, Oreg.
Kleidon, E. G., 1744 South St., Burlington, Iowa
Koehneke, Edward W., 3011 W. 15th Ave., Gary, Ind.
Kreutz, August P., Ridge Road, R. 6, Lockport, N. Y.
Kuerschner, Edwin M., R. 1, Morristown, Minn.
Ludwig, Leslie D., 711 S. Sherman, Littleton, Colo.
Matthias, Elmer W., Box 63, Galena Park, Tex.
Mehl, Carl E., 2782 Riverview Rd., Macon, Ga.
Miller, Frank A., Box 795, Maple Creek, Sask., Can.
Mueller, Chaplain (1st Lt.), Lyle R., Casual Officers Section, O. S. Repl. Sta., 1264th SuPere Cen., Camp Kilmer, N. J.
Naumann, George R., 410 Second Ave., S.E., c/o Christ Lutheran Church, Hickory, N. C.
Polster, Emil H., 3606 Edmund Blvd., Minneapolis, Minn.
Pruefer, Helmut, 400 Woodbine Ave., Toronto, Ont., Can.
Rakow, Edgar C., 2918 Hampton Ave., Charlotte 7, N. C.
Schmidt, Herbert T., R. 2, Altamont, Ill.
Schmidt, John C. R., Cordova, Nebr.
Seegers, Conrad J., 310 N. Hart St., Harvard, Ill.
Steiner, Carl G., 4856 W. Parker Ave., Chicago 39, Ill.
Winkler, Wilbert, Box 42, Haven, Wis.
Youssi, Werner H., c/o Trinity Lutheran Church, 1032 Henderson St., Eureka, Calif.

Teachers:

Albers, Oscar H., 3704 Central, Fort Wayne 5, Ind.
Bradtmueller, Weldon G., 1510 Columbia, Fort Wayne, Ind.
Haack, Edwin W., 1240 Isabella, Muskegon, Mich.
Pieper, Robert, 3153 W. 114th Place, Chicago 43, Ill.
Seibel, Walter O., 338 N. Henderson, Cape Girardeau, Mo.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau**, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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